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Clavis Aurea;

OR,

A Golden Key:

By which *Hidden* and *Myſtical Scriptures* are Opened and Explained.

WHEREIN

Is clearly diſcovered and aſſerted, the Doctrine of the Salvation of all Men.

ALSO

The *Myſtery of Iniquity* laid open, and the *Doctrine of Freewill* fully refuted; by proving, *That Sin is an Infirmity.*

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By *THOMAS MOOR.*

I thank thee, O Father, Lord of Heaven and Earth, becauſe thou haſt hid theſe things from the Wiſe and Prudent, and haſt revealed them to Babes, Matth. 11. 25.

LONDON, Printed in the Year 1695.

The Preface to the Reader.

Chriſtian and Friendly Reader,

WHoever thou art that happens to meet with this little Treatiſe, my earneſt Deſire to thee is, that thou would'ſt ſuſpend thy raſh Cenſure of the Subject, till thou haſt throughly peruſed it over and over, and begged the Aſſiſtance of God's Enlightning Spirit to underſtand aright; and alſo conſider the Concurrence of Scriptures, and always be ſure to magnify (and not leſſen) the Infinite Love and Mercy of God, who in all Ages, even from the Creation of the World, has kept this Myſtery concealed only to ſome of his faithful Servants the Prophets, and ſuch as were endued with a large Portion of the Holy Spirit; therefore St. Paul, *1 Cor.* 2.14. *ſaith,* The natural Man receiveth not the things of the Spirit of God; for they are Fooliſhneſs to him; neither can he know them, becauſe they are ſpiritually diſcerned. *So that for want of this Spiritual Guide, theſe Myſteries have laid hid; but God, by the Prophet* Malachi, *in the 4th Chapter, ſays,* that *Elijah* ſhall come before the great and dreadful Day, and ſhall turn the Heart of the Fathers to the Children, and the Heart of the Children to the Fathers, leaſt the Earth ſhould by him be ſmitten with a Curſe. *But many will have this dreadful Day to be the Deſtruction of* Jeruſalem; *but that cannot be, ſince a*

heavy Curſe was there inflicted, and therefore not turn'd away: But when Elijah, *here ſpoken of, comes, he ſhall unite all in Love, and join all Hearts into one, all ſhall be in Harmony; then ſhall the Prophecy be fulfilled,* that the Knowledg of the Lord ſhall cover the Earth, as the Waters cover the Sea: *And they ſhall ſing that angelical Song,* Rev. 15.4. Who ſhall not fear thee, O Lord, and glorify thy Name? for thou only art holy: for all Nations ſhall come and worſhip before thee. *Then ſhall that part,* Rev. 14.6. *be fulfilled,* That the Angel ſhall preach the everlaſting Goſpel to every Nation and Kindred, and Tongue, and People. *Theſe things I write not for to get my ſelf a Name, or to broach a new Opinion; but after many Years of Diſcontent in Spirit, and weary Travels to ſeveral Univerſities, and converſing in my Travels in ſeveral Nations without Satisfaction, at laſt it pleaſed the Divine Will, by the Aſſiſtance of his Holy Spirit, to aſſiſt me: As to the Manner, I ſhall paſs by. It may be ſome will ſay this will be an Encouragement to Sin. I anſwer, that Faith which works by Love is the moſt true: And beſides, what Perſon ſoever there be that once comes to the Truth, and to be perſwaded in the Truth of this Doctrine, but will always be offering up himſelf to his Creator ſo far as he is capable. This Doctrine will moſt certainly be the beſt for uniting all into a firm Love, and fit all to meet Chriſt at his Second Coming: Which is the earneſt Deſire of thy hearty Friend,*

Thomas Mcor.

CLAVIS AUREA; *or a* Golden Key,

By which Hidden and Myſtical Scriptures are opened and explained, &c.

THE Holy Apoſtle St. *Paul* being converted and ſent to preach to the Gentiles, and many of the Gentiles receiving his Doctrine, and they ſeeing the Jews would not receive it, he being doubtful whether the Gentiles ſhould not exalt themſelves above meaſure, and triumph over the Jews, by thinking that now the Jews had rejected and they had received the Goſpel; that the Jews ſhould be eternally damned, and they to be the only Heirs of Salvation: But *Paul* to remove this great Miſtake comes and diſcovers the greateſt of Myſteries to the Gentiles, by telling them that altho the Jews were for a time excluded, and they only to be of the Viſible Church of Chriſt, yet the Jews were not excluded Salvation; and *Paul* ſays, he hath declared all the Counſel of God, *Acts* 20. 27.

So that from *Paul*'s Words I have deduced my Doctrine, which I call a GOLDEN KEY, and by which I prove the Salvation of all Men.

And firſt I conſider *Romans* 11. 25, 26, 27, 28, 29, 30, 31, 32, and 33 verſes. The Words are theſe.

25. *For I would not, Brethren, that you ſhould be ignorant of this Myſtery (leſt you ſhould be wiſe in your own conceit) that Blindneſs in part is happened unto* Iſrael, *until the fulneſs of the* Gentiles *be come in.*

26. *And ſo all* Iſrael *ſhould be ſaved: as 'tis written, there ſhall come out of* Sion *the Deliverer, and ſhall turn away Ungodlineſs from* Jacob.

27. *For this is my Covenant unto them, when I ſhall take away their Sins.*

28. *As concerning the Goſpel, they are Enemies for your ſakes: but as touching the Election, they are beloved for the Father's ſake.*

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28. *As concerning the Goſpel, they are Enemies for your ſakes: but as touching the Election, they are beloved for the Father's ſake.*

29. *For the Gifts and Callings of God are without Repentance.*

30. *For as ye in Times past have not believed God, yet have now obtained Mercy through their Unbelief:*

31. *Even so have these also now not believed, that through your Mercy they also may obtain Mercy.*

32. *For God hath concluded them all in Unbelief, that he might have Mercy upon all.*

33. *O the depth of the Riches both of the Wisdom and Knowledge of God! how unsearchable are his Judgments, and his Ways past finding out!*

EXPOSITION.

The Words *Blindness in part*, can signify no other than part of *Israel* are Unbelievers: Since in the 28*th verse* 'tis apparent that their Unbelief is so great, that it makes them *Enemies to the Gospel.*

Here we are to observe also, that since the Jews unbelief is to continue *till the fulness of the Gentiles be come in:* Let us see how St. *Paul* came to know that the Jews unbelief should continue so long; which will explain the word happen; *Blindness in part hath happened unto* Israel.

Certainly we must grant this, that seeing St. *Paul* foretold so long before, that this Blindness which was happened to *Israel*, and should continue till the fulness of the Gentiles, that is, till the Jews are called: this Unbelief was determined by God, and revealed to *Paul* by the Holy Ghost.

And this is confirmed in the 32*d* Verse, that *God hath concluded them all in Unbelief, that he might have Mercy upon all.*

But some may say, *When is the fulness of the* Gentiles?

I answer, When the Jews are called, the fulness of the Gentiles are come in, and not before, as *Paul* notes in the 25*th* verse, *Blindness in part hath happened unto* Israel, *until the fulness of the* Gentiles *be come in.* Again, Jerusalem *shall be trodden down of the* Gentiles *until the Times of the* Gentiles *be fulfilled*, Luke 21. 24. But to proceed, *There shall come out of* Sion *the Deliverer, and shall turn away Ungodliness from* Jacob, *ver.* 26. Now so long as Unbelief remains, Ungodliness is not perfectly turned away from *Jacob*; so that this Deliverer is to give them Faith: And we cannot know who this Deliverer is, until they be called. This being plain, let us look on the 28th verse, *As concerning the Gospel, they are*

Enemies

Enemies for your sakes: but as touching the Election, they are beloved for the Fathers sake. That is, the *Jews* are cut off from the Faith, that the *Gentiles* might be grafted in: And altho Blindness in part hath happened unto them, as being concluded in Unbelief, so long yet are they Elected and Beloved, that is Saved; otherwise, How are they Elected and Beloved? But the following Text clears the Mystery, if added to this, in that it saith, *All* Israel *shall be saved*, ver. 26. These Words, *Blindness in part hath happened unto* Israel, *until the fulness of the* Gentiles *be come in*, being the 25th verse, is the Antecedent, or Sense foregoing to the following Verses; which one of these Texts likewise considered in it self shews. For who are those that God hath concluded in Unbelief, as in the 32d verse? Why, they are those to whom *Blindness in part hath happened, until the fulness of the* Gentiles *be come in*, in the 25th verse. And who are those though they are Enemies to the Gospel, yet are they Elected and Beloved? *ver.* 28. Why, they are those to whom *Blindness in part hath happened, until the fulness of the* Gentiles *be come in*, ver. 25. as I said, one of these Texts in it self shews, as he saith in the 26th Verse, *out of* Sion *shall come the Deliverer, and turn away Iniquity from* Jacob; so that their Iniquity is not perfectly turned away by Faith, till this Deliverer comes out of *Sion*. You may observe that this whole Chapter is a Discourse of the Branch broken off.

But how comes this to be, that seeing for Men to die in Unbelief, as *Israel* before, and Damnation is the Punishment thereof, as in *Mark* 16. yet such Enemies to the Gospel are saved? What, can a Man be saved and damned both? But some will say presently, tho not to the purpose, That all are not *Israel* which are of *Israel*; but what signifies this, since they are *Israel* to whom *Blindness in part hath happened, until the fulness of the* Gentiles *be come in*, and so must die in Unbelief, yet are they Elected and Beloved and so Saved? I have discoursed this Point, and when others have been driven to a Nonplus, have said that these things ought not to be medled with; but St. *Paul*'s advice is to be preferr'd, who saith, *Brethren I would not have you ignorant of this Mystery, least you should be wise in your own Conceits*; as if he had said, You *Gentiles* boast not because you have received the Gospel, and the *Jews* are excluded at present; think not that they shall be damned, and you only saved; nay but I tell you they also shall be saved, as he in these Verses has given a clear De-

monſtration. And indeed the Explanation of this Myſtery renders us a great Satisfaction of Salvation, and prepares us to meet Chriſt at his ſecond Appearance in the Clouds; and ſo long as this Myſtery lies hid, we are but conceited, and Men preach they know not what. Well, but ſome may ſay, If part of *Iſrael* are concluded in Unbelief, it may be they may be ſaved becauſe they were God's own People: But what is this to the ſaving of all the Gentiles in general? I anſwer, as the Holy Apoſtle has defined the other, let us ſee what he ſays to this; if we conſider *Romans* 9. 6, 7, 8. he ſays thus.

6. ver. *Not as though the Word of God hath taken none effect, for they are not all* Iſrael *which are of* Iſrael.

7. *Neither becauſe they are the Seed of* Abraham *are they all Children, but in* Iſaac *ſhall thy Seed be called.*

8. *That is, thoſe which are the Children of the Fleſh, theſe are not the Children of God: but the Children of the Promiſe are accounted for the Seed.*

St. *Paul* here ſays in ver. 6. *All are not* Iſrael *which are of* Iſrael. Now let us ſee the Reaſon, *Why all are not* Iſrael *which are of* Iſrael? We find in *Rom.* 11. 28, *&c.* that altho *Iſrael* in part are concluded in Unbelief till the fulneſs of the *Gentiles*, and are Enemies to the Goſpel, yet are they Elected and Beloved; therefore that part of *Iſrael* which are thus concluded in Unbelief, ſo long that they die in Unbelief, and ſo great that they are Enemies to the Goſpel, whereby they muſt die in Unbelief; yet ſtill they are termed *Iſrael*, Elected, Beloved and Saved, as before proved. Neither in the 7th verſe is it, that all are not *Iſrael* which are of *Iſrael*, any other way but as they are bleſt in Chriſt, altho they are of the Line of *Abraham*, *Iſaac* and *Jacob*, in whom truly all are *Iſrael* which are of *Iſrael*, as 'tis ſaid, *In* Iſaac *ſhall thy Seed be called:* Now *Iſaac* typified Chriſt, but was not crucified for us. So that all are not *Iſrael* which are of *Iſrael*, as being not all but only ſome of them; for in *Iſaac* figuratively and in Chriſt really the Gentiles are added to them, as in *Rom.* 9.8. *The Children of the Fleſh, theſe are not the Children of God: but the Children of the Promiſe are accounted for the Seed.* That is, Fleſh and Blood ſhall not inherit the Kingdom of Heaven, only the Children of the Promiſe, as 'tis writ, *in* Iſaac *ſhall thy Seed be called*, Rom. 9.7. Now ſince the Enemies of the Goſpel that die in Unbelief, as being concluded in it, till the fulneſs of the Gentiles be come

come in, yet are Saved, Elected, and Beloved; and without Faith it is impoſſible to be Saved.

Therefore Faith is given after this Life; for it cannot be proved that without Faith in this Life a Man cannot be ſaved.

Now ſeeing *Iſrael* in part muſt die in Unbelief, and in *Mark* 16. Damnation is the Puniſhment for Unbelief, What muſt Hell-Fire be, but the Troubles of this Life, or ſome Finite Miſery? As figuratively we ſay in that Diſtemper call'd a Fever, *as hot as Fire*; and *David* calls the Troubles of this Life *Hell:* He ſaith in the 116th Pſalm, *That the Sorrows of Hell encompaſſed him, and had taken hold of him.* So likewiſe in the 18th Pſalm. And *Jonah* in the Whales Belly he called it Hell, becauſe it afforded Sorrow: And ſo may all the Troubles of this Life be compared to a Hell, as the Scripture ſaith. So we find Unbelief ſo unavoidable to *Iſrael* in part, that they die in Unbelief, as being till the Fulneſs of the Gentiles be come in: Where is then FREE-WILL in this Caſe of Faith, which is the Fountain of Good Works? If one Man may be ſaved and damned (as *Iſrael* in part that die in Unbelief) then there muſt be two Eternals or Everlaſtings in Scripture, the one as long as this Life endures, the other after this Life to all Eternity.

But now to proceed with Rom. 9. 9. *This is the Word of Promiſe, At this time will I come, and* Sarah *ſhall have a Son. Sarah* had none but *Iſaac* typifying Chriſt; this then is the figurative Promiſe, the real Promiſe is Gal. 3. 16. *Now to* Abraham *and to his Seed were the Promiſes made, He ſaith not, unto Seeds, as of many; but as of one, and to thy Seed, which is Chriſt.* And indeed by no other Name can we be ſaved. The Law of *Moſes* is called the Law of Sin and Death, *Rom.* 8. 2. it diſcovers Sin, and brings us under Sin, in that we cannot keep it, and inflicts Death if we break it but in one Point: Now what is this but that we might be Heirs to the Promiſe or Goſpel. This Seed, Promiſe, Goſpel or Chriſt, *was preacht to* Abraham *four hundred and thirty years before the Law of* Moſes *was given at Mount* Sinai, *Gal.* 3. 17. So that the Inheritance by this Seed, Goſpel, Promiſe or Blood of Chriſt, is by Glorification, and not here in the Fleſh; as St. *Paul* ſaith, *If we have hopes of Chriſt only in this Life, then we are of all Men moſt miſerable.* For *Paul* was a great Sufferer in the Fleſh, as being whipp'd, ſton'd, in Death ofr, *&c.* Add to this that unbelieving *Iſrael* are ſaved tho they die in Unbelief; then is it clear, that the Chil-

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dren of the Flesh, which are not the Children of God, are Men in the Flesh, let them be either Good or Evil; and that the Children of the Promise, which are truly the Children of God, are the Souls of all Men that ever were, are, or will be, not one excepted, of what Nation soever, or of what Belief (in their glorified State.) All Authors have miss'd of this Distinction, between the Children of the Flesh and the Children of the Promise, which is the cause of so many Volumes in Divinity, yet the Scriptures could not be made plain and easy; and indeed it is Error that fills Volumes, when Truth will lie in a little Compass. A farther Illustration of what hath been said, both by Reason, and by uniting the Scriptures in Sense one with another, bringing them to the 9th and 11th of the *Romans*, which is a Key to unlock the rest: And I shall also answer some Objections.

Object. 1. If all Men are saved, 'tis an Encouragement to commit Sin.

I answer, *He that fears, is not made perfect in Love*, 1 John 4. 18. That is, he doth not believe God to be an Infinite Goodness. St. *Paul* takes notice of our Salvation concluded and agreed upon before the World began; not for any Works that we could do, *but according to his own Purpose and Grace which was given us in Christ Jesus*, 2 Tim. 1. 9. And these great Mercies of God moved him to please him the more, *Rom.* 12. 1. as being a reasonable Service. *Love is the fulfilling of the Law*, Rom. 14. 8, 9. Therefore it's the Sum of all that is expected from us, and what can we endeavour more and farther to do? The Fear of Hell cannot perswade us to the highest Duties of Christianity, which is Love to God with all our Hearts, from whence flows our Love to our Neighbour as our selves, and to do Good to those that despightfully use us: Therefore the Fear of Hell is a hindrance to perform the highest Duties of Christianity, perswading us there must be FREE WILL: Love thinks no Ill to the Object it loves; and as Love is the Price of Love, by that Object it is accepted.

Grace and Mercy must draw us to this Love of God; if we believe he is so Good and Merciful to save all Men, we have the greater reason to love him; but on the contrary, If we believe that he is so severe to punish Finite Sins with Infinite and Eternal Punishments, and that he will never be pacified, we cannot have so great Affections towards him, as we see in Persons under Despair, who are always crying out

out againſt him for his Severity: And it is evident from Robbers, Drunkards, Swearers, Murderers, *&c.* that 'tis not the preaching Hell to them, but the want of Grace, that they do not reform: Hence the preaching of Hell makes not Men the better, and Grace will do the work much better by Love, if it pleaſe God to give it, otherwiſe no Good can be wrought upon us. If I deny FREE-WILL, whereby I muſt account it reaſonable and juſt for all Men to be ſaved, then the Abuſes and Affronts of my Neighbours I can with eaſe paſs by, as knowing they have not the rule of themſelves: So that the Effects of denying FREE-WILL, and allowing all Men to be ſaved, draws our Affections perfectly to God, and our Love and Charity to our Neighbours, which are the higheſt Duties in Chriſtianity, and a better Hypotheſis than the Doctrine of FREE-WILL, which is the Fountain of Enmity and Perſecution. Well, let us farther conſider how reaſonable it is for all unbelieving *Iſrael* to be ſaved. When our Saviour was on the Croſs, he ſaid, *Father, forgive them, they know not what they do*; and Chriſt that prayed for them, was as able to ſave them as he was willing, in that he prayed for them. Iſrael *had a Zeal to God*, Rom. 10. Now they that have a Zeal to God would do any thing for the beſt that they were ſenſible of: And Nature in all things is for its Intereſt, Who willingly would act againſt it? The Jews zealouſly crucified Chriſt as a Blaſphemer; and did not the Jews think it for their Intereſt to believe in Chriſt? Can we be ſo fooliſh as to imagine they would not rather believe if they could? Thus Unbelief in *Iſrael*, tho unavoidable to them, till the Fulneſs of the Gentiles be come in, yet this Sin of Unbelief is term'd their own, (as all Sins are, tho they are unavoidable) in that Damnation alſo is the Puniſhment for it. And ſo, Iſrael *thou haſt deſtroyed thy ſelf*, Hoſea 13. 9. Our Saviour wept over *Jeruſalem*, and ſaid, *How would I have gathered you as a Hen gathereth her Chickens, but you would not*, Mat. 23. 37. And how ſhould they be gathered, when the things which belonged to their *Peace* (which was *Faith*) *was hid from their Eyes*, Luke 19. 42. Now with what Argument Men can place FREE-WILL in an Effect, paſſeth my Underſtanding; for I am ſure no Example can be brought for it. Many are apt to ſay that the Scriptures are not rightly interpreted from the Original Tongues. I anſwer, Many Hebrew and Greek Words may ſignify divers things; but their Interpre-

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tation muſt be according to the Senſe of the Text, and that Text muſt agree to other Texts, and then the Interpretation is true: And none but a Man taught the Miſteries of the Scriptures by the ſame Spirit that Indited them, can diſcern when they are truly interpreted from the Original Tongues, becauſe by underſtanding the Myſteries of them he is able to unite them in Senſe one with another: And when they will not unite, their Interpretation is falſe. All Scripture is true if rightly interpreted; therefore in Diſputations one Scripture cannot be brought to contradict another: Therefore they muſt be united in Senſe, or no Satisfaction can be drawn from them. Our Saviour ſpoke to the Jews in Parables, *that ſeeing they might not ſee*, Mat. 13. 13, 14. And *without a Parable he ſpake nothing unto them*, Mat. 13. 34. Now Parables are not Realities, but Blinds to darken the Truth, ſo that if plain places of Scripture be underſtood we have no occaſion to mind Parables, for they muſt agree to thoſe plainer Texts: I call thoſe plain Scriptures that are not Parables. So that all terrible Places of Scripture concerning Hell Fire, muſt be brought to *Rom.* 9. and *Rom.* 11. or they will never be united in Senſe one with another, which is the reaſon of ſo many Religions in the World.

Now for Example I will unite ſome of them. Let us obſerve the diſtinction between the Children of the Fleſh, (which are all Men in the Fleſh) and the Children of the Promiſe (which are the Souls of all Men or glorified Perſons) and then 'tis eaſy to unite the Scriptures: And this is that which St. *Paul* calls comparing Natural Things with Natural Things, and Spiritual Things with Spiritual Things. *The Children of the Fleſh, theſe are not the Children of God: but the Children of the Promiſe are accounted for the Seed*, Rom. 9. 8. And ſeeing 'tis proved that notwithſtanding *Iſrael* in part die in Unbelief, yet they are ſaved, then there muſt be two Everlaſtings, the one as long as this Life endures, the other Everlaſting to all Eternity: which is plain, for the Troubles of the Body are everlaſting or for ever to the Body, that is ſo long as the Body remains under its preſent ſtate of Fleſh and Blood: But the Everlaſting of the Soul in Glory ſhall eternally abide without end. And therefore Hell-Fire or Damnation, which in Scripture is termed the Puniſhment for Unbelief, can be nothing but the Sufferings of this Life, and not an eternal tormenting in Hell-Fire after this Life. So that the Goats are the Children of the Fleſh, and the

Sheep

Sheep the Children of the Promiſe; and ſo are the five fooliſh Virgins the Children of the Fleſh, the five wiſe the Children of the Promiſe, *Mat*, 25. [wherein obſerve there were juſt ſo many Fooliſh as Wiſe.] Underſtand the ſame, as aforeſaid, of the Loaves and Wheat, *Mat.* 13. 26, *&c.* As for the Parable of the Rich Man and *Lazarus*, it ſets forth God's Power and Terror; and ſhews the Inability of *Abraham* to bring the Rich Man to him: Now *Abraham* was he whom the Jews depended on, and Chriſt here inſinuates himſelf, as in other places, to be of greater Power than *Abraham* to ſave them: And ſo *John* the *Baptiſt* doth the like, ſaying, *Think not within your ſelves to ſay ye have* Abraham *for your Father, for God out of theſe Stones can raiſe Children to* Abraham. *As in* Adam *all die* [in the Fleſh,] *ſo in Chriſt are all made alive*, [by the Promiſe in the Spirit] 1 *Cor.* 15. And ſo *no Adulterer, Fornicator, or Unbeliever*, as they are in the Fleſh, *ſhall enter into the Kingdom of Heaven:* Thus *Chriſt is the Saviour of all Men, eſpecially of thoſe that believe*, 1 Tim. 4. 10. By a Figure, we ſay in a Fever, or by any thing elſe that is warm, *as hot as Fire:* And ſo in *Rev.* 14. 9, 10. *They that receive the Mark of the Beaſt ſhall be tormented with Fire and Brimſtone*; and yet in the Chapter before, *no Man muſt buy or ſell but what hath the Mark of the Beaſt:* And *he ſhall cauſe all, the Rich and Poor, Small and Great, Bond and Free, to receive his Mark:* So then who ſhall eſcape, *Rev.* 13. 16. But ſome will ſay, this is meant all that buy and ſell, *&c.* that do not believe, ſhall be caſt into the Lake: So that Believers are not caſt in, ſuch as had or have ſuch Faith as the Apoſtles had. We grant then that Unbelievers are caſt in: So are *Iſrael* in part, they die in Unbelief, yet are they ſaved, as hath been proved. So that by Fire, Brimſtone and Fire, Everlaſting Fire, and ſuch terrible Expreſſions, figurates the Sorrows of this Life, or ſome Finite Suffering; and alſo that there are two Everlaſtings. In the 20th Chapter of the *Revelations* is mention made of a firſt Reſurrection, and a ſecond Death.

As for the firſt Reſurrection, 'tis the firſt and laſt, and but one and the ſame: Since in the 4th verſe, the Souls of the Martyrs that had not worſhipp'd and received the Mark of the Beaſt, lived and reigned with Chriſt a thouſand Years. And the 6th verſe, they that have part in the firſt Reſurrection, the ſecond Death hath no power on them; for as Chriſt our Head aroſe from Death to Life, and became the

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First-Fruits of them that ſlept: So ſhall all Mankind have but one Reſurrection. And our Bleſſed Saviour, *Mat.*22.30. ſaith, *that in the Reſurrection they ſhall be like the Angels of God in Heaven.* Neither doth he make any diſtinction betweenBelievers and Unbelievers. And in the 32d verſe of the ſame Chapter ſaith, *God is not the God of the Dead*, (that is, of the Fleſh) *but the God of the Living*; (that is, of all Souls): Theſe Souls ſhall live and reign with Chriſt not only a thouſand Years, but for ever. Hence there can be but one Reſurrection. Again, it is ſaid in *ver.* 7. the reſt of the Dead lived not till the thouſand Years were finiſhed. Hence thoſe that live and reign with Chriſt till the thouſand Years are finiſhed, and for ever, are part of thoſe that are dead; in that the Text ſaith, the reſt of the Dead lived not till the thouſand Years were finiſhed: So that thoſe which are in Heaven, as touching the Body, are dead; and the reſt of the dead are Men living in the World, in the Fleſh, and ſhall never live as Children of the Promiſe. Now let us examine what this ſecond Death is which ſo affrightens Men: This is deſcribed in the 14th and 15th Verſes, *And Death and Hell were caſt into the Lake of Fire: This is the ſecond Death. And whoſoever was not found written in the Book of Life, was caſt into the Lake of Fire.* The firſt Death then is the Death of Man in the Body; the ſecond Death is the caſting of Death and Hell into a Lake of Fire. But who are thoſe that are caſt into this Lake? Why, all Men whoſe Names are not written in the Book of Life: And who are thoſe but Unbelievers, *&c.?* and ſuch are the Children of the Fleſh, as *Iſrael* that die in Unbelief, yet as they are the Children of the Promiſe are they written in the Book of Life. Thus the Expoſition of this 20th of the *Revelations* is the ſame as *Romans* 11. and 9. Now that Unbelievers are ſaved, or ſuch as have not Faith, in this Life, obſerve what our Saviour ſaith, John 12. 47, *&c. If any Man hear my words, and believe not, I judg him not: for I come not to judge the World, but to ſave the World.* Which Words he ſaith were his Father's Words, and his Father's Words are Life everlaſting; and ſaith, *Mat.* 12.31. that all Sins ſhall be forgiven, nay all Blaſphemies; only the Sin againſt the Holy Ghoſt ſhall never be forgiven: No more it ſhall; as touching the Body or ſtate of Fleſh and Blood, it ſhall never be forgiven; but as touching the Promiſe, this and all others ſhall certainly be forgiven.

Some ſhall riſe to everlaſting Life, and ſome ſhall riſe to everlaſting Damnation, John 5.29. and ſo do *Iſrael* that die in Unbelief. We are all quick, and all dead that are in the Graves: So Chriſt ſaid, *Thoſe that are in the Grave ſhall hear his Voice*; *The Time is coming, and now is* (obſerve *now is*) *when the dead ſhall hear his Voice*; *and they that hear ſhall live*, John 5. 25. We are all, as touching the Fleſh, ſhut everlaſtingly from the preſence of God and his Holy Angels; ſo we all live and all die.

There are many other Scriptures that ſeem to threaten Eternal Puniſhment for Sin after this Life; but all muſt be brought to the 9th and 11th of the *Romans*, otherwiſe they contradict one another: And whenever we read any ſuch terrible place of Scripture that ſeems to threaten Hell-Fire, for Unbelief and Evil Works, then preſently ſay, ſuch is the Condition of *Iſrael* that die in Unbelief, and yet they are ſaved: Which clears the Truth, and makes dark and terrible places of Scripture pleaſant, and diſcovers God to be a God of Love, and not a God of Wrath. *We are ſaved by Faith, and that not of our ſelves: it is the Gift of God: Not of Works, leſt any Man ſhould boaſt*, Eph. 2. 8, 9. Now compare this with the Salvation of *Iſrael* that die in Unbelief, and we may eaſily ſee that the Salvation of Man is a Free Gift: So that when we have good Thoughts, 'tis a Free Gift, good Works 'tis a Free Gift; and if God doth reward Faith and good Works, he doth but crown his own Gifts by Rewards. *And when God ſhall open our Graves*, (obſerve *Graves*) *and bring us to our own Land, the Land of* Iſrael, *then ſhall we know the Lord*, Ezek. 37. 13, 14, *&c*, It would be tedious for me to bring all ſeeming diſſenting places of Scripture to the 9th and 11th of the *Romans*, for their union in Senſe one with another; but I have here laid a Foundation for others to do it, who, if they are not with *Iſrael* under Blindneſs of Heart, muſt readily agree to what I have ſaid; That all the Puniſhment for Sin is to happen in this Life; and the *Valley of Jehoſophat*, in *Joel* 3. figurates the Grave, which is the Puniſhment of all Men for Sin. And this may be plain, that by a Valley is meant the Grave, when we conſider that *the Valley of* Achor, is called *the Door of Hope*, Hoſ. 2. 15. that is, by the Grave we enter into Glory. *We are ſown a Natural Body, we ſhall riſe again a Spiritual Body*. So that if we conſider, that only Death was threatned before *Adam*'s Fall, for his diſobeying God's

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Commands, and that *in the Sweat of his Face he ſhould eat his Bread*; which ſignifies the continued Series of Puniſhment, for continuing in unavoidable Sin ſo long as he is in the Fleſh. Hence put altogether, and you can find no other Puniſhment than in this Life for Sin, and that no more than we are able to bear. For Chriſt *had all our Iniquities laid on him, and by his Stripes we are healed,* Iſa. 53.

Object. But ſome enjoy much Pleaſure here, yet are great Sinners, ſhall they all receive alike?

I anſwer, It hath been proved that all *Iſrael* ſhall be ſaved: And there is no queſtion but amongſt ſuch Multitudes the groſſeſt Sins have been committed. From the Scepter to the Spade all receive ſome Diſtreſs or other, as Sickneſs, Trouble of Mind, Croſſes, and all Diſappointments whatſoever, tho ſome more than others; and thoſe that know moſt Troubles here, will the more eſteem Happineſs hereafter to all Eternity.

I have no more to ſay than this, that this Doctrine enables us above all other Doctrines, to perform the higheſt Duties of Chriſtianity: and what can we expect to do more than to love our God with all our Hearts, and our Neighbour, nay our very Enemies as our ſelves? This Doctrine leads us to the Angelical Frame of the Apoſtles, who being deſpitefully uſed, yet prayed for, and bleſſed thoſe that perſecuted and hated them. It likewiſe gives us a ſerene Frame of Spirit, continual Joys and Comfort in Afflictions, a fervent Love to God, and a deſire or rather a panting after a Diſſolution; that we may be embraced in the everlaſting Arms of our Saviour, where are Joys and Pleaſures for evermore.

FINIS.

THE Mystery of Iniquity laid Open; AND THE Doctrine of FREEWILL fully Refuted:

By proving,

That Sin is an Infirmity.

By *THOMAS MOOR.*

For it is God which worketh in you, both to will and to do of his good Pleasure, Philip. 2. 13.

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THE PREFACE TO THE READER.

Friendly Reader,

IN the first Part I have plainly proved the Salvation of all Men, and in this I shall as fully prove that Sin is an Infirmity, and God designed it to enter into the World, and Death by Sin, that he might make known his manifold Wisdom in a Crucified Christ; he being a Lamb slain from the Foundation of the World: For we may observe, that when God created Adam; he created him Male and Female, Gen. 1. 27. and so long as Adam was in that State, he did not fall, neither was he in a Possibility to fall: But God seeing it was fit Adam should have a Companion, cast him into a deep Sleep, and separated the Female Nature from him, of which he formed Woman. Now God could as well have made Woman of the same Matter that he made Man with: But God made her out of Man, that there might be a Magnetick Love between them: Now seeing the Devil could not tempt Adam, therefore he accosts

Eve, *and perſwades her; ſo ſhe being tempted, then ſhe tempts* Adam, *and ſo God ſuffered his Command to be broken. But ſome may ſay it is againſt the Juſtice of God to command, and yet deſign it to be broken. I anſwer, that in* Gen. 22. *we read, God tempted* Abraham, *and commanded him to offer up his Son* Iſaac *for a Burnt-offering; and when* Abraham *was juſt going to execute the Command, God would not ſuffer him to do it. So that God commanded* Adam *not to do a thing, yet ſuffered him to do it; and he commanded* Abraham *to do a thing, yet ſuffered him not to do it. So likewiſe God ſent* Moſes *ſeveral times to* Pharaoh, *commanding him to let the People go; yet at the ſame time, he told* Moſes *that he had hardned* Pharaoh's *Heart, that he ſhould not let the People go: Many places of Scripture may be brought of the like nature. But the Oppoſſers will not believe theſe things, becauſe they cannot comprehend them with their narrow and clouded Capacities: But ſaith the Lord,* As the Heavens are higher than the Earth, ſo are my Ways higher than your Ways, and my Thoughts than your Thoughts, *Iſa.* 55. 9. *I would have thee to lay by all Raſhneſs, and ſeriouſly conſider theſe things, and the Lord enlighten thy Underſtanding; which is the Deſire of thy Soul's Friend,*

Thomas Moor.

The Myſtery of Iniquity laid open, and the Doctrine of FREE-WILL *fully refuted, &c.*

WHEN Almighty God made Man, he gave him a Law, which he had no ſooner received, but he broke; and if *Adam* had had an equal power of Standing or Falling, he would have ſtood longer than he did; but it pleaſed the Divine Wiſdom to ſuffer him to fall, that it might be made known by the Church the manifold Wiſdom of God, *according to the eternal Purpoſe, which he purpoſed in Chriſt Jeſus our Lord*, Eph. 3. 11 And it hath pleaſed God to hide this myſtery from Man, that is from the generality of Men, now almoſt ſix thouſand years, for Ignorance will not have Sin an Infirmity, but muſt of neceſſity be wilful, and that it muſt lye in the power of the Creature to avoid ſin, or it cannot be a ſin; and if there be a power of avoiding ſin, then there is a power in the Creature of doing good: but St. *Paul* tells us poſitively, *Rom.* 7. 21. *I find then a Law in my members that when I would do good evil is preſent with me: to will is preſent with me, but how to perform that which is good I find not*, Rom. 7. 18. And St. *Paul* in *Eph.* 1. 11. *we have obtained an Inheritance, being predeſtinated according to the purpoſe of him who worketh all things after the Councel of his own will:* So that if God worketh all things in us as is evident, *Philip.* 2. 13. then is Man wholly Paſſive, and not able of himſelf to do good or evil, and then conſequently ſin is an Infirmity. (Objection) In *Gen.* 6. 56. It is ſaid that when God ſaw the wickedneſs of Man, *It repented him that he made Man, and it grieved him at the very heart.* Anſwer, The Scripture tells us of falſe Teachers, that ſhould deny the Lord that bought them. 2 *Pet.* 2. 1. What Murders, and other horrid ſins have been, and now are daily committed, none can be ignorant of. And what was foretold by Chriſt and his Apoſtles,

ſtles, we may by Reading obſerve; as the Murder of the Apoſtles: a falling away from the Faith, and the latter days to be perilous times, and Men to be lovers of themſelves more than lovers of God, Blaſphemers, *&c.* 2 *Tim.* 3. And yet for all this God continues Man upon the Earth; therefore it is not for want of foreſight in God, but his ſeeing ſin committed and puniſhed, that grieves him. This was ſaid to them in the Old World, when they lived many hundreds of years, and the longer they lived the more ſin they commited, and the more puniſhment they endured; which when God beheld, it grieved him; and our Saviour in *Mark* 13. 20. ſaith, *That for the Elects ſake whom he hath choſen* (which are the Children of the Promiſe) *he hath ſhortned the days.* Now God having choſen a method (undoubtedly the beſt) to ſet forth his Attributes, that Man thereby might the better know Godand himſelf; and that Man through miſery here, might be the more perfectly happy hereafter, ordained ſin and puniſhment to be inſeparable. And Man being made Fleſh and Blood, is a ſign that he was intended to be ſubjected to ſin, and ſo conſequently to puniſhment, ſo long as he is on this ſide the Grave: now ſeeing ſuch great ſins are daily committed, and yet God continues Man upon the Earth, it argues that theſe things were predeſtinated at firſt. Unbelief is ſo great a ſin, that Damnation, in Scripture, is made the puniſhment for it; yet unbelief is an Infirmity, which our Saviour teſtified while he was upon the Croſs, in ſaying, Father forgive them, they know not what they do; and ſurely he that prayed for them, was both able and willing to Pardon them: and as St. *Paul* ſaid, had they known it, *They would not have Crucified the Lord of Glory,* 1 *Cor.* 2. 8. *For* Iſrael *had a Zeal to God,* Rom. 10. 1. and therefore would have done any thing for the beſt. Nature is for its Intereſt in all, it is Intereſt that makes the *Turks* ſo zealous for their *Mahomet*, and from asking our ſelves the queſtion, we may judge of them; did they think it more beneficial to believe in Chriſt than in *Mahomet*, they would certainly do it; and the ſame may be ſaid of the *Jews.* So that this unbelief that is compelled on the Poſterity of *Iſrael*, cannot be ſaid to be a puniſhment for their Forefathers unavoidable unbelief: but there is a Myſtery in it hid from the World, which Myſtery I have already laid open before in the firſt Book of

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the Salvation of all Men. True Faith we know is the Fountain of good VVorks, ſince it works by Love, eſpecially if ſuch a Faith as the Apoſtles had could be obtained, being accompanied with aſſurance of Salvation. So Unbelief is the Fountain of evil Works, it makes us depart from the Living God: *Take heed leaſt there be in you a heart of Unbelief in departing from the Living God*, Heb. 3. 12. Unbelief makes us ſet our Affections on Things Below, as on Pride, Covetouſneſs, Revenge, Luſt, *&c.* All Diſcourſes concerning Freewill in matter of Works, are not ſo material then, ſince Works, good and bad, are but the Rivers that run from thoſe Fountains of Unbelief and Faith; and good VVorks are no farther meritorious than they are ſigns of true Faith, except it can be proved that we can be ſaved by VVorks without Faith; *What doth it profit, my brethren, tho a Man ſay he hath Faith and hath not Works? can Faith ſave him?* James 2. 14. *Faith without Works is dead*, verſe 20. *I will ſhew thee my Faith by my works*, verſe 18. Therefore Freewill, as touching true Faith, which works by Love, is chiefly to be diſcourſt, and that Faith being obtained, good Works will follow. And though we cannot perform in good Works the intent of our mind that we deſire to do, yet God accepts the VVill for the Deed, as *Paul* ſaith, *Rom.* 7. 16. *If then I do that which I would not, I conſent unto the Law that it is good: now then it is no more I that do it, but ſin that dwelleth in me*, &c. That Unbelief is compelled on Man, we have already proved; now of *Adam*'s fall, it is plain from *Eph.* 3. That God created all things to manifeſt his manifold VViſdom in a Crucified Chriſt (who was a Lamb ſlain from the Foundation of the VVorld) whereby *Adam* was to fall, that ſin might enter into the VVorld, that Chriſt might ſuffer for ſin, that ſo Gods manifold VViſdom might be made known in Chriſt: the words of the Texts are theſe, *Eph.* 3. 9, 10, &c. *And to make all Men ſee what is the fellowſhip of the myſtery, which from the beginning of the World hath been hid in God, who created all things by Jeſus Chriſt: to the intent that now unto the Powers and Principalities in heavenly places, might be made known by the Church the manifold Wiſdom of God, according to his eternal purpoſe which he purpoſed in Chriſt Jeſus our Lord, in whom we have confidence and acceſs by the faith of him.* Now take theſe Texts which way you pleaſe, it is apparent that God created

all things to manifeſt his VViſdom in a Crucified Chriſt; whereby there lay a neceſſity that *Adam* muſt fall, that ſin might enter into the VVorld, that God's manifold VViſdom might be made known in a Crucified Chriſt. And it muſt be in a Crucified Chriſt, if we conſider the words: *That now unto the Powers*, &c. VVhich was after Chriſt was Crucified, and alſo verſe 12. which ſaith, *In whom we have acceſs by Faith in him*, and what ſignifies Faith in Chriſt without his Crucifixion? Objection, But ſay the Oppoſers that God Created all things to manifeſt his VViſdom in Chriſt, as foreſeeing that *Adam* would wilfully fall. Anſwer, Omnipotency is the cauſe of Omniſciency, for we cannot foreſee whether a Ship ſhall certainly arive to her Port, by reaſon we have not the command of the VVind and Seas; but God foreſaw all things, as having power to bring all things to paſs. If an equal power was given to *Adam* to ſtand or fall, which way could his fall of a certain be foreſeen, eſpecially before he was Created? Let any Man conſider this, for 'tis not enough to ſay that all things are poſſible with God, as to make a Camel paſs through the Eye of a Needle; which is true, all things are poſſible with God, in things of that Nature, for he could diminiſh the Body of the Camel: but to foreſee *Adam*'s fall of a certainty, when an equal power is to be, nay is given to ſtand or fall, I can plant no ſuch Idea, nor imagine or believe. The cauſe of foreſight in this caſe of *Adam*'s fall, muſt lie in Omnipotency, or an ability of bringing the fall to paſs: ſo that if God of a certainty foreſaw his fall, he muſt have brought it to paſs; to which the Ship is an equal example.

Another Objection of the Oppoſers is this, That God Created all things to manifeſt his VViſdom in Chriſt, upon condition *Adam* wilfully fell. Anſwer; This Objection ſeems to deny God's foreſeeing *Adam*'s fall; but upon condition he fell wilfully, God would manifeſt his VViſdom in Chriſt; if not, he would not, or could not do it. If *Adam* had wilfully fallen, and might have ſtood, then his ſin had been perfectly wilful; and ſo Chriſt could not have rendred Satisfaction for ſin, but *Adam*'s own death muſt have been both the puniſhment and ſatisfaction. For Juſtice deſcribed in *Moſes*'s Law, (which Law Chriſt came to fulfil) makes the Cauſe render the Satisfaction; hence *Adam*'s death was only a puniſhment, but not a ſatisfaction

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for ſin: and Juſtice cannot be ſatisfied with the death of one Man for the Offence of another. Objection, If *Adam*'s fall was inevitable, it ſeems injuſtice to puniſh him at all for it, eſpecially by death. I anſwer, it would be ſo indeed, were it not that Chriſt rendred the ſatisfaction to *Adam* by his Crucifixion, and ſo in requital gives him Eternal Glory with himſelf: thus God ſhews his aſtoniſhing power over Death, for as Light deſtroys Darkneſs, ſo Life entring into a dead Man deſtroys Death: the ſame may be ſaid of all ſins which we have not power to avoid. Objection, You ſay there is no Freewill, yet it is ſaid, if a Man ſhould wilfully ſin after knowledg given him: and give an example of this from Scripture of the Man that pick'd up Sticks on the Sabbath day, and was ſtoned to death without Mercy. I anſwer, To attribute Freewil to an Effect, is more than the firſt Cauſe attributes to himſelf, in that he cannot lie, or be unjuſt: and ſhall an Effect of that Cauſe do it? *Pharaoh* would not let the Children of *Iſrael* go; that is no Argument, he could let them go; this is not ſpoken that this Man who pick'd up Sticks had Freewil to avoid this contempt of the Law, but that his Will being hardned by the Devil, without any ſcruple of Conſcience did freely break the Law; yet this Man died without Mercy, and no Sacrifice was allowed under the Law for his Pardon, to ſave him in the Fleſh from being deſtroyed: much more if a Man had Freewill either to do the thing, or avoid it at his own pleaſure, then there could be no Sacrifice at all, not under the Goſpel.

Babel's Tower ſeems to be a true Similitude of the Doctrine of Freewill; for altho God had promiſed he would never drown the World again, yet they fall to work to defend themſelves againſt God, if he ſhould drown the World again: But ſaith the Text, God came down and confounded their Purpoſes. So altho God hath declared that he will not the death of a Sinner, and that his Son came to die for the Sins of the whole World, and that he is the Propitiation for the Sins of the whole World, and that there is no other Name given under Heaven whereby Men ſhould be ſaved; yet they place the hopes of their Salvation upon what they believe and do, when they are able to do nothing, *Therefore God hath given them up to ſtrong Deluſions, that they ſhould believe a Lie*, 2 Theſſ. 2. 11. The Almighty ſaith,

ſaith, *Let us reaſon together*, Iſa. 1. 18. So that where the Scripture is ſilent, if we act or believe according to reaſon, we are excuſable in Chriſt, and have a Plea for what we do or believe, and better cannot be expected from us: And therefore according to Reaſon again I thus argue. It paſſes my Underſtanding, neither can I fix ſuch an Idea in my Imagination, how an equal Power or Ability could be given to *Adam* to ſtand or fall, ſince from a deep Conſideration of the Property of a Cauſe and an Effect here below, we find that an Effect hath ſuch a cloſe, nay cemented dependance on its Cauſe, that without it, it ceaſes its Motion: So that if *Adam*, an Effect, could have Power given him to move in himſelf to will and to do, whereby there muſt be a Separation between the Cauſe and the Effect, as a Weight ſeparated from a Clock: then we may as eaſily conclude, that this whole Fabrick of the World may remain in all Circumſtances that it is now in, if the firſt Cauſe were ceaſed to be. So that 'tis as eaſy to conceive an Effect, or Man can create himſelf, as govern himſelf, or have a Power given him ſo to do: *But God worketh in us both to will and to do*, Phil. 2. 3. *It is not you that ſpeak, but the Spirit of your Father which ſpeaketh in you*, Mat. 10. 20. In all Human Things it is ſo, which are Examples of Things Divine; we can reach no farther, and therein we are ſafe, teaching us to truſt perfectly in God; and throughout the Scriptures, thoſe that truſted in him, God never failed them, but relieved their Neceſſities, and moved in them to walk in his Ways: for an Effect moves directly as the Cauſe moves it, as the Spring doth the Wheels of a VVatch, as the Artiſt doth ſet the Spring; and why it muſt not be ſo between God and Man, the Reaſon is yet to be given by the Oppoſers: That which is free, is not bound; if I had Freewill, what occaſion have I to require a farther aſſiſting Grace? I obſerve likwiſe, that Hell-fire was not threatned to *Adam*, nor to his Poſterity after him in caſe he fell: Which argues firmly that his Fall was ordained before, or elſe no ſuch Puniſhment intended; for that was the only time to have it threatned if ever intended. But I know no ſuch reaſon for Man to be ſo ſollicitous about *Adam*'s fall, ſince I am ſatisfied it is the ſame thing for me to be ordained or compelled to commit Sin, as to be ſubjected to it through *Adam*'s Offence, for through all my Endeavour I cannot avoid; my Nature falling in *Adam*, or my Subjection to Sin by his Fall,

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neither was I the cauſe of his Fall. The Scripture is a Myſtery, and little Satisfaction as to Freewill can be drawn from it: For though St. *Paul* ſaid (as before) that he was carnal, ſold under Sin, and the things he would, he could not perform; yet it is ſaid, *James* 1. 13. *That God tempteth no Man to evil, but every Man is drawn away by his own Luſt.* Here we may be very well ſatisfied that Luſt is termed our own, though it cannot be avoided. And this is plain, ſince the Fleſh luſteth againſt the Spirit, and the Spirit againſt the Fleſh; and theſe are contrary one to the other, *that we cannot do the things we would*, Gal. 5. 17. And Chriſt commands us in the Lord's Prayer, to pray to our Father in Heaven that he would not lead us into Temptation. If God doth not lead us into Temptation, or ſuffer it by his own Conſent, why doth he teach us to pray him, not to lead us into Temptation? *Objection*; If Sin be an Infirmity, why is it puniſhed? I anſwer; To make Man more ſenſible of his Sins or Infirmities, and in that we take the more notice of the Perfections of the Almighty; as his Holineſs, and his Power in puniſhing Sin; for we endeavouring to eſcape the Puniſhments of Sin, we endeavour the more to avoid Sin, whereby we take the greater notice of Sin or our Infirmities: But I deny eternal Puniſhment for Sin after this Life; its Puniſhment being here on Earth, that we might become as God in Knowledg of Good and Evil, and ſo learn to prize our future Happineſs the more.

Sin and its temporal Puniſhment is then very neceſſary, and both determined by God: And there is no Juſtification in the Blood of Chriſt, without a Commiſſion of Sin (*for Chriſt came not to call the Righteous, but Sinners to Repentance*;) and ſo conſequently no Glorification. Objection; We have Freewill to do Evil of our ſelves, but not to do Good. I anſwer; The Evil or Sin is an Infirmity: We muſt then do Evil, becauſe we have not Freewill to do Good; ſeeing we muſt be doing either Good or Evil. Objection; If Sin be an Infirmity, and ſo unavoidable, it is in it ſelf pardonable: what then did Chriſt die for? and if no Hell-fire, what did he ſave us from? I anſwer; It hath been proved that the Jews Unbelief is an unavoidable Sin, therefore an Infirmity: But that which Chriſt ſaved us from, was an eternal reducing us into the ſame Nothing that we were before the Creation, which Death (if *Adam* had fallen wilfully) muſt have been his Puniſhment, and Satisfaction for

for Sin: For Hell-fire was not threatned under the Name of Death; for Death is without Senſe or Feeling, but an eternal Torment in Fire is a tormented Life; in which is both Senſe and Feeling. And this is eaſy to believe, if we conſider that there is a vaſt difference between Hell-fire, and Death to be threatned to *Adam:* Sin is the Breach of God's Commands, though through Infirmity in the Creature, yet determined by God, and unpardonable in it ſelf; but through the Blood of Chriſt, and good Reaſon for it; for God created all things to manifeſt his Wiſdom in Chriſt, *Eph.* 3. 9, 10. He gave us the Law by *Moſes*, whereby we may diſcern the difference between Good and Evil, Juſtice and Injuſtice; and this Law being broken unavoidably by Man, as God determined, it was neceſſary to ſet forth his own Holineſs, to ſatisfy this Law ſo determined to be unavoidably broken by Man: Hence he himſelf comes down from Heaven, and fulfills this Law by his Death, rendring Satisfaction for Sin: From whence flows a Reconciliation between God and Man in Chriſt's Blood, God not intending to be reconciled but by Juſtice ſatisfied, deſcribed in the Law of *Moſes*.

And this ſtands to reaſon, that the chief Cauſe of the Breach of Juſtice, muſt render the Satisfaction to Juſtice, he being made perfect by ſuffering: which is an undoubted Proof, that *Adam*'s Fall was fore-ordained, and he fell unavoidably. Otherwiſe alſo for Sin, the Death of *Adam* muſt as well render the Satisfaction as be a Puniſhment.

Objection; Sins may be wilful, and in that Senſe they may be avoided; yet the Death of Chriſt may ſatisfy for them, he paid our Debts.

I anſwer; The Law of *Moſes* in ſetting forth the Property of Juſtice or Equity, commands Life for Life, Eye for Eye, of the Cauſe offending; Goods nor Money in this Caſe will ſerve.

And he that determined this to ſet forth Equity or Juſtice, muſt force one to be deſtroyed by another, (as the innocent Children in *Matth.* 2. 16.) or otherwiſe he could not have rendred the Satisfaction, ſince none but the Cauſe can do it: So then, I ſay, if Freewill were in Man, nothing but the eternal Death of Man could render Satisfaction to Juſtice, or this Law of *Moſes*, which requires the Cauſe only to render Satisfaction. And what hurt is this to us, when the preſent Troubles are but the encreaſing us in the Knowledg

ledg of God, and his Terrors whereby we learn to prize our Happineſs hereafter? Now if Chriſt's Blood will ſatisfy for for all ſorts of Sins, all ſorts of Sins muſt be Infirmities, and not wilful; by wilful, I mean that it lies in the Power of the Creature either to commit Sin, or avoid it at his pleaſure.

But I have ſufficiently proved Sin an Infirmity; but however, I will take notice of St. *Peter*: Our Saviour told him, that he ſhould deny him thrice before the Cock crew; which he did, and then the Cock crew, *John* 18. 27. The Scripture was fulfilled by the Murder of the Infants, *Matth.*2. Which therefore was fore-ordained by God, in that this Murder was foreſeen ſo long before, even in the days of *Jeremiah*, about the beginning of the 70 years Captivity.

Now according to Reaſon (which ought to be our Rule for what we believe, and ſo renders us excuſable in Chriſt), if Chriſt had not the Power of bringing this thing to paſs of *Peter*'s denying him exactly thrice, and that a Cock ſhould crow immediately upon it, how came Chriſt to foreſee this? By this we may obſerve alſo, that the Devil, which compell'd *Peter* ſo exactly, was only an Inſtrument commanded and limited by God to do it. But many will ſay, this was to ſet forth *Peter*'s Weakneſs, and Self-Confidence, and that he ought to have relied on Chriſt for his Protection. I anſwer; To ſuch kind of Ends as this, was all Sin entailed or compelled on Man, therefore Freewill is a dangerous Doctrine: For by our diſcerning of Sin in our ſelves, we ſee God's Holineſs, and not to depend on our Strength; but by ſeeing the dreadful, though temporal, Puniſhment for Sin, we ſee God's Terrors and Wonders; whereby we learn to know him the more.

Death is made the Wages of Sin, that God's Power over Death (that aſtoniſhing Power) might be experimentally and better diſcerned; for as Light entring into a dark place, deſtroys the Darkneſs of it, ſo when we are dead and raiſed to Life again, Death is deſtroyed. So that Death is not deſtroyed by Death, for then 'tis ſtill Death; but when Life enters into Death, as Life into a dead Man, then Death is deſtroyed, as Light deſtroys Darkneſs: So that by this we ſhall experimentally know God to be the God of Light and Life, by his Power over Death and Darkneſs. By the Knowledg of Evil as well as by the Knowledg of Good, we became

became as God in Knowledg (in that Point:) behold the Man is become as one of us to know Good and Evil.

There are many Scriptures that give light to this Doctrine; *I have hardned* Pharaoh's *Heart, he ſhall not let them go*, Exod. 4. 21. and St. *Paul* draws a general Rule, *Rom.* 9. from this particular Example; *Therefore he hath Mercy on whom he will, and whom he will he hardneth:* And God ſays of *Ahab*, *Who will perſwade* Ahab *to go, and fall at* Ramoth Gilead? *the lying Spirit ſaid, I will; the Lord ſaid, Go, thou ſhalt proſper*, 1 Kings 22. 22. *Judas* inevitably betrayed Chriſt, and deſtroyed himſelf: *The Lord ſaid unto* Shimei, *Curſe* David, 2 Sam. 16. 10. *If the Prophet be deceived, I the Lord have deceived that Prophet; and I will deſtroy him*, Ezek. 14. 9. But I have proved, that Men are predeſtinated, and compelled to die in Unbelief before they were born; which proves one of the chiefeſt Foundations of Sin (it being alſo one of the greateſt Sins, in that Damnation is its Puniſhment) to be an Infirmity. Yet all Men in general, not one left out, whether good or evil, Believer or Unbeliever, but what ſhall be perfect in Faith and good VVorks after this Life, and ſhall be ſaved: which is proved in the firſt Book, this ſecond Book being chiefly to prove Sin an Infirmity, and determined by God to ſet forth his Attributes: I ſhall put an end to this, with the words of the Prophet.

Comfort ye, comfort ye my People, ſaith your God; ſpeak comfortably to Jeruſalem, *and cry unto her, that her Warfare is accompliſhed, that her Inquity is pardoned: for ſhe hath received of the Lord's hand double for all her Sins*, Iſa. 40. 1, 2.

FINIS.